

WHEATON

INSTITUTE—JUNE 18—AUGUST 11
SUMMER SCHOOL—AUGUST 6-11
CONVENTION—AUGUST 13-16

THE THEOSOPHICAL

MESSENGER

DR. & MRS. V. G. ROCINE
621 E. WASHINGTON ST.
PORTLAND, ORE.

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

VOL. XX

JULY, 1932

No. 7

My Experience With Americans As Theosophists

By JOSEPHINE RANSOM

Touring through the United States from the middle of November last until nearly the end of May has given me a big experience and much to weigh and consider. My itinerary took me to 36 cities in 18 different states. My routing led me east, south, west, north, and center. Maybe a little summary of my thoughts about it all will be of some value.

Looking back I feel impressed by the number of strong, capable, reliable members there are in this Section. Almost invariably a sturdy, gallant and united nucleus of people, discerning and active, exists in each lodge. They face ups and downs with equanimity. They understand their co-workers and tirelessly consider how to cater to the needs of a public longing to know the meaning of life and yet timid and suspicious of labels. Of course most lodges have a fringe of those who like just to belong and do not expect that more shall be asked of them. Theosophy has clarified life for them and is, in consequence, dear and sufficient. To serve the Society has not yet occurred to them. Too, some lodges have the familiar concomitant of the critically minded, who think criticism is an assertion of independence. They have

their place and are welcome.

By perpetual vigilance at Headquarters the many lodges (though more are needed in as yet unserved cities) in this vast territory are kept closely linked in purpose and progress. To carry this out requires lecturers of course, particularly those who work with Headquarters' plans and hopes. It is deeply to be regretted that Mr. Rogers felt himself called to serve in far lands, regretted in the sense that the gap he leaves here is so difficult to fill. He is so much and so genuinely loved by everyone, and great is the appreciation of his past services, and of his unmatched powers of persuasion with audiences. His going, even though temporary, increases the pressing and immediate need for more lecturers of American training and nationality. The call to the platform to expound some of the noblest thoughts, ideals and aspirations ever known, must surely find a response in the hearts of many. Willingness to train and gather experience is of course necessary. Lecturing is an intensely interesting and responsible service.

I realize that there is amazingly high individual capability and efficiency in this country. How to turn

that to an equally high cooperative efficiency is perhaps the future's real necessity. Where can the lead to that better be given than in our widely spread, closely united Section with its 6300 members? It might prove resistless if it applied its strength cooperatively. It must be blended, voluntary strength, not compulsory. Think of the purposes that could be accomplished with such a strong body of people alert to every call, clearly thinking out issues and problems, clearly expounding answers to them with kindness and power! The Theosophical Society *could* be, through its members, in the vanguard of every movement that spelt progress. And for that is there not an almost overwhelming demand at the present time?

If I might, in passing, touch upon what seems a weakness it would be upon too great credulity given to all chance claimants to "power to uplift." Too frequently behind the claim is just a very ordinary desire for dollars. Generous appreciation is a strong and laudable American characteristic. Long may it remain, but with a little dash of that desirable quality the Scotch call "canny"—caution, or, better still, discrimination. The corrective is simple actually—to be completely sure that the Light one follows is of the nature of Eternity, and then these fitful gleams may well have our sympathy and tolerance, but would have no power to detract us from the pursuit of the Real. And is not that word Real but another lovely name for Theosophy?

I wish to express my warm personal thanks for all the unvarying kindness I met throughout my tour. Such friendly sympathy, courtesy and consideration leaves me feeling that these few words are all too inadequate to express what I would so gladly say if I knew how. I have been given so much, learnt so much and have loved my work with you, my friends, in this our high emprise.

And still one word more—of deep appreciation of the unwavering sympathy, support and encouragement given me by Mr. Cook, your National President, and Miss Snodgrass, your National Secretary. My tour went easily because of the care taken, the constant consideration given me by Headquarters. They inspired me to do my best. To them I am grateful for the opportunity to serve in your midst.

A person does not rise to any higher plane of being by merely becoming clairvoyant: his clairvoyant power is simply a weapon which he can use, as he chooses, either for good or evil ends. Nor does he become more "spiritual" because he lives in a more extended universe than that of the person whose psychic powers are still unawakened. Advance in the realm of quantity does not necessarily carry with it advance in the realm of quality. A man may have lost the use even of some of his physical faculties and yet be a saint, while another may have a vast range of genuine esoteric knowledge and yet be a criminal.—Lawrence Hyde, in *Everyman*.

The American Theosophical Society

By SIDNEY A. COOK

4. *Our Link with Adyar*

Perhaps one way to gain some understanding of the tremendous importance of Adyar and the immensity of our privilege in being actively connected with its work is to remember Adyar's link with Shamballa where the Hierarchy was founded six and a half million years ago.

"A great astrological event, when a very special collocation of planets occurred and the magnetic condition of the Earth was the most favourable possible, was chosen as the time. It was about six and a half million years ago. Nothing more remained to be done, save what only They could do.

"Then, with the mighty roar of swift descent from incalculable heights, surrounded by blazing masses of fire which filled the sky with shooting tongues of flame, flashed through the aerial spaces the chariot of . . . the Lords of the Flame from Venus; it halted, hovering over the 'White Island,' which lay smiling in the bosom of the Gobi Sea; green was it, and radiant with masses of fragrant many-coloured blossoms, Earth offering her best and fairest to welcome her coming King. There He stood, 'the Youth of sixteen summers,' Sanat Kumara, the 'Eternal Virgin-Youth,' the new Ruler of Earth, come to His kingdom, His pupils, the three Kumaras, with Him, His Helpers around Him; thirty mighty Beings were there, great beyond Earth's reckoning, though in graded order, clothed in the glorious bodies They had created by Kriyashakti, the first Occult Hierarchy, branches of the one spreading Banyan-Tree, the nursery of future Adepts, the center of all occult life. Their dwelling-place was and is the Imperishable Sacred Land, on which ever shines down the Blazing Star, the symbol of Earth's Monarch, the changeless Pole round which the life of our Earth is ever spinning."

From this center of the very life of our planet all forces for the evolution of humanity have been generated, all inspiration, all spiritual growth have derived their energy. The seat of the Hierarchy, the home whence all Adepts have come forth, it is the blazing center from which our Masters drew Their inspiration in the founding of the Theosophical Society and in instructing H. P. B. to make Adyar its headquarters. They established the link between Their true home, Shamballa, and Their Society's home at Adyar.

It is of course true that all great movements for the helping of the world are inspired and engendered by the Great Brotherhood Who live only to that end, but the Theosophical Society is a special venture for which two members of the Hierarchy stood as sponsors and accepted the responsibility. H. P. B. was Their conscious agent, initiating the movement at Their command, establishing the Adyar center by Their direction. Later when the Society had been found worthy of its great task and was accepted by the Hierarchy as an agency of the whole Brotherhood, not

alone of its two Masters, Adyar became definitely a focal center for the distribution of the power of the Hierarchy flowing outward from Shamballa.

We know how vividly that center has been maintained, how the outflowing forces have been directed to the constant growth of the Society and to the uplift of humanity through the untiring work of our leaders in many channels of service. Their devotion has widened the channel and increased the flow of power for the channel ever grows as the power is directed to human service and thus has Adyar become a splendid outer center of peace and blessing and inspiration.

It is to this glorious center that the American Theosophical Society is linked through Wheaton and as our members throughout the Section render service in the name of the Society and of the Great Ones Whom it serves, thinking of Wheaton as its center, so will that center grow through the use of the power of which it is the channel from Adyar. And thus will Adyar's link with Shamballa become stronger and wider. For the power from Adyar is the power of Shamballa, of the Hierarchy, illimitable and available for our using for the world's uplifting, but for that alone.

So to work with Wheaton and for Wheaton with a vision of Wheaton's future in the work of the world Society, to develop a love for Wheaton is to make Wheaton's link stronger and Adyar's power of blessing greater.

What a wonderful privilege it is to work knowing that by the simple process of constantly remembering Wheaton and Adyar in our daily theosophical service, by sending loving thoughts and making these thoughts a background for our service, we can make Wheaton a more glowing center and increase its power to channel the life forces of Shamballa through Adyar. It is something to which constantly to apply the creative power of our thinking.

The result of thus contributing to the building of a center is not only to make it stronger to carry on its special activities but to make it more radiant of the blessing and peace of the Great Ones, more beneficent in its general influence, more resplendent as a center of Their power.

What is the vision of these centers and the links?

Adyar always the outer center of blazing power and blessing connected to Shamballa by a vivid channel of light grown wide through the years of Adyar's service. Wheaton a glowing center reflecting Adyar's glory and linked to Adyar by a channel of white light, vivid because of our certainty of Adyar's purpose and our own, yet to be made wide and strong by usage and by years, but already made steady and sure by the depth of American devotion to Adyar. And then our lodges linked to Wheaton by channels of light and through their local service making the channels wider. And to add to the splendor of the vision—lodges closely and directly linked in federations or other cooperative effort—

completing a net-work of light over our whole country.

May we not go still further and realize in ourselves the truth that even between individual members the power of sympathy and understanding in devoted service is the power that flows through Adyar and we can individually add to its cleansing fire, its inspiring influence.

A Moonlight Ramble

By C. JINARAJADASA

Adyar, April 20, 1932

"So cloudless, clear, and purely beautiful
That God alone was to be seen in heaven."

These two lines of Byron are in my mind, as I end a long walk tonight 'round about Adyar. It started as a mere walk and ended in discoveries. First, over the bridge—and did they not always go over a bridge, forth and back, to Shamballa from the sacred White City?—towards San Thomé, once a tiny hamlet, now a little town where St. Thomas who doubted came to give his truth and was martyred. That is two miles. I never pass the Cathedral's front door but my mind goes to the holy center at the altar, a gate to me through which to pass to a land of dreams. Then on to the Marina, nearly a mile more. On other nights, I have returned the same way. But tonight I thought: "Why not along the sea? The Adyar River's mouth is closed by the tidal sand; the path across is easy; and back home, not from the land but from the sea. Perhaps it is shorter." It wasn't; it was a mile longer, but it is more memorable.

For, along the sea for three miles, as the waves broke, the eye caught again and again the blinding gleam of silver as the curving waves for a moment held the moon's light. It urged one to hammer out a poem (it is still being hammered out, alas). And then to watch how the fishermen caught the baby crabs for bait. The babies always scamper away fast as one comes near, and I never knew they could be caught. But the fishermen were doing it in the light of the moon. I will not describe how. They were most obliging and satisfied my curiosity, and showed me the little captives in a pot. What should I have done as a proclaimer of Brotherhood—paid the men to let the crablets go (I hadn't a pie), pleaded with them to forego their livelihood for the sake of the crabs (I couldn't talk Tamil)? I did the only thing left me—walked on looking at the sand and waves. I found one huge crab—one of the tribe of the big ugly ones who look vicious. Perhaps the moonlight did not give him enough light to see and he did not run away as the little ones did. I turned him over with my stick, I fear more in a spirit of inquisitiveness and not moved by Brotherhood. He righted himself and slowly moved away. He wasn't hurt, except in his feelings; but I learnt nothing, except that big crabs do not see well in the light of the moon.

At last past the river mouth, and on to "Adyar" itself, for to us Adyar is not the
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THE THEOSOPHICAL MESSENGER

Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY

Publication office—404 N. Wesley Ave., Mount Morris,
Illinois.

Editorial office—Wheaton, Ill.

Entered as second-class matter Dec. 13, 1927, at the
post office at Mount Morris, Illinois, under the Act of
March 8, 1879.

Acceptance for mailing at special rate of postage
provided for in Section 412, Act of Feb. 28, 1925,
authorized Dec. 13, 1927.

Please note:

Second class mail is not forwarded. Therefore
changes of address should be sent promptly to the
Messenger, Wheaton, Illinois.

SUBSCRIPTION PRICE.....\$1.00 A YEAR
FOREIGN SUBSCRIPTIONS\$1.25

Temples of Truth

A recent episode in one of our lodges brings home to us with compelling force the necessity for again warning our lodges and members of their responsibility in the selection of lodge speakers. The extent of their accountability in the discharge of this duty has with due frequency been called to the attention of national officers but even in local activities this same sense of the great responsibility involved in lending the lodge platform and in selecting speakers must be recognized. Theosophy stands for all that is fine and true and fair and the privilege of its platform and its auspices are eagerly sought and sometimes subtly obtained for the promulgation of theories and doctrines and for purposes the promotion of which are anything but theosophical in their nature and presentation.

In a recent instance a speaker unknown to the lodge officers and members came to a meeting, commented on the poor attendance and offered to help, agreeing to advertise and promising an audience at a lecture which he would give bearing a title in which the word "Theosophy" was prominent. All unknown, the lodge accepted this offered help with visions of renewed interest in the lodge. The advertising, the audience and the title were all as promised, but the subject matter of the lecture was a

tirade against a section of our people and an attempt to stir up class distinctions and differences and to promote the hatred of one section of our people by another, untheosophical in presentation, in scope and in intent.

We must remember that the lodge should be a center of labor for the Masters and that nothing should transpire there that is not worthy of Them. Tremendous is the responsibility of permitting Their platform and Their Society to be used for unworthy purposes or for the expression of unworthy thoughts. Even the selection of a speaker who gives a poor impression of Theosophy is to be avoided, for the sublime realities for which Theosophy stands must be worthily offered so that all may gain an impression of its heights and its far-reaching beauty. It is still more to be regretted when in the very name of Theosophy and under the auspices of its lodges, and even from its platform, ideas and purposes untheosophical in thought and aspect are given expression. Therefore, we again issue this warning and this reminder of the greatness of our responsibility in maintaining the dignity of our platform and the sacred character of our lodge premises as temples of truth in the Masters' name.

Something to Consider

I was born and brought up in Gloucester, Massachusetts, a seafaring city which teaches many things not learned from books and blackboards. When you are caught in rough water, with the wind blowing harder every minute and the waves rising higher, the situation often looks like sure disaster. But just as the mounting seas reach a critical height where it seems that one foot more will swamp you, those waves lengthen out; and instead of diving through them, you begin to ride over them. Those who study the ways of God and the teaching of history do not collapse in a crisis. They drive ahead as best they can, having faith that at the very moment when all seems lost—the waves will lengthen out!

—ROGER W. BABSON.

Dr. Paul Bourgeix

An inquiry has come to us as to the whereabouts of Dr. Paul Bourgeix, a member, we understand, of the French Section who has been traveling in Central and South America.

If anyone can give us Dr. Bourgeix's address, we shall be glad to notify those who have inquired concerning him.

A Moonlight Ramble

(Continued from page 147)

village of that name, but this lovely property of the Society. It was eleven o'clock. And by the sea shore, high up in the sky and, oh, so large, the Southern Cross, straight upright—the symbol of Salvation, and of Crucifixion too.

I have not been so late at night in the Estate. So I discovered "things" as I came up from the sea. Past Sevashrama—all dark, for that evening the occupants had left—to Leadbeater Chambers. All dark there too, though only eleven o'clock. Sinful envy filled my astral body to know that they were all asleep there in "Chambers," and I did not know when I would be asleep. Then to the Banyan Tree. It was strange for a moment, semi-dark, and as if in a forest. The Tree is the *doyen* of all our trees, and he wants me to promise to look after him in the far future when he will be an animal. Of course I will, and gladly. He is one of our treasures, and "ingratitude is not one of our vices." I am sure he will be a fine-mannered Megatherium. We will call him "Megatherium Adyarensis." It will be nice to have him trotting behind me. Then to the Circle at the third Trilithon, to look at the Cross again—and to think, more of Crucifixion than of Salvation.

From there the road is past Old Quadrangle and New Quadrangle on the left, and the Bhojana Sala and its attendant houses on the right. All dark, except for one light in the Old Quadrangle. And then to stop awhile at the second banyan, opposite the Bhojana Sala. He has a platform built round his base, and at times of conferences and conventions, there is quite a little bazaar on his platform. He likes it. I am sure our stately Banyan would not, for he is an aristocrat. But then, the Bhojana Sala banyan has been rather ignored, till in 1925 at the Jubilee we built the "pial" or platform round him; and now he is glad to be taken notice of—even by mere buyers and sellers.

As I walked, such white everywhere. For all the buildings just there are white—a white not blinding as in the day, but the white of pure curd or whitest marble. Not a leaf stirred; even the pariah dogs were asleep. The shadows seemed as if carved out of the ground. It was so still everywhere that indeed "God alone was to be seen in heaven." Behind me the surf murmured, was still, and murmured again; but there are times when the surf's murmur becomes a part of the silence.

Still on, to home. I never knew the Gujerati Quarters had such beautiful arches; but the moon was shining on them and made the arches as if etherealized. A little past that to the pond, to look at my Buddhist shrine, but it was in shadow. I think when the moon is on it—if the surrounding palm trees do not prevent—it must look just a little like the Taj when the moonlight is on its marble domes.

How white and pleased the elephants look on the Adyar Library walls. They have been

painted over and over again with white and they look perfect (the Treasurer will tell you how much this year we have spent to paint and "colourwash" our pride, our "Headquarters," and this time we have done it well, and not stinted. For is not Adyar "the Masters' Home"?) At the end of it all, just those lines again:

"So cloudless, clear and purely beautiful
That God alone was to be seen in heaven."

And I write this in the "Shrine Room" of famous memory, now my sitting room, where the Masters' letters used to be precipitated, and which is so linked to H. P. B.'s life and work. The Sea, the Banyan, H. P. B., the Masters—four fragments of Eternity. Those four fragments are with us all the time at Adyar, in moonlight and in sunlight.

Personal Opinions

By L. W. ROGERS

The Honolulu Lodge, T. S.

Honolulu is called the "cross roads of the Pacific" and one naturally expects to find the membership somewhat corresponding to that term, but it is not so mixed as the population which is made up of Hawaiians, Chinese, Japanese, Portuguese, a very small percentage of whites, and a blending of all the foregoing. Something of this is reflected in the lodge but very little. The audiences at the public lectures are a little more mixed. The lodge has been growing and is still at it. By the time the lecture course reached the fifth evening six new members had signed applications. One of them is Chinese.

One advantage for the theosophical lecturer here in Honolulu is that lecturers do not come very often. It's just a little over four thousand miles from our Headquarters at Wheaton to this theosophical outpost. Another advantage is that it is easy to get a fine hall for a surprisingly small sum per lecture. But the handicap is that he has only a few thousand out of a hundred thousand, and more, in the city from which to draw the audience. But the few are of an excellent type and quite worth while. The future of the lodge seems assured. New officers have just been installed and the president is a newspaper man who has an editorial position and also wider connections through one of the great news gathering agencies of the mainland.

Too much loafing since I left Wheaton accounts for the absence of a full page this time but I hope to do better in the future.

Thought Power Protects

Glendale Lodge, California, is rendering a beautiful and effective service by the regular use each week of a suitable invocation intended to create a powerful thoughtform of protection over a certain bridge in Pasadena where there have been many suicides. Our members are doing well in their realization of the power and use of thought and we have no doubt that they will succeed in this beneficent service.

Let Us Fish in Other Pools

By BEATRICE WOOD

One afternoon I was very happy.

A friend called, his face was long, he said, "Business is at a standstill. Things are worse than they ever have been. Everybody is broke." I wondered how many he had talked to in the same vein that afternoon. He said fifteen. Then I counted, that if they in turn passed his message of gloom to ten of their friends, within twenty-four hours a hundred and fifty persons would have been infected with fear. Recently this kind of incident has taken place thousands of times daily, and is one of the chief reasons why business is paralyzed.

As soon as we Americans create a proper thought-form of faith, conditions will change. Almost everyone of us has built thought-forms of fear. As we give substance to those fears we place them upon those we contact. If a few of us were truly torchlights of optimism, the darkness (in worldly affairs) now upon us, could be dispelled. A few of us can turn the tide.

I know this is a machine age, that millions are thrown out of work by robots. Nevertheless if the force we put in fear, were put into a constructive mental attitude, conditions would soon be corrected by a scientific distribution of hours and salary. Our pattern of life is in chaos. We have to correct this chaos, and adapt the pattern to new conditions.

We Americans are a particularly emotional people. This quality of elasticity has enabled us to accomplish much in practical affairs. Now the time has come for us to discipline our emotionalism and accomplish as much in spiritual affairs. Life itself has not changed. There are as many people in the world as before—only fewer motor cars. There is also as much gold, only less credit. There is as much food, only the intelligent distribution is tangled. At the mercy of high pressure salesmanship, we have built a house of cards. It is merely the house of cards that has collapsed.

We have the good fortune of being born in an age of miraculous growth in inventive genius. Faith and courage will carry us on to industrial standards that will raise the living conditions throughout the world. The present state of economic affairs has brought people to a realization that character instead of gold is becoming the standard. With the loss of money, new values of human behavior are appreciated. Out of this turmoil a new and better system of government will arise. If we made a habit of clipping from the newspapers information of a constructive nature, we would soon be surprised by the number of clippings we would collect. And by so doing we would keep our minds filled with good and useful facts instead of destructive thoughts.

Happiness is harmony of consciousness. It is not money that brings happiness. The fact that life is thought is so obvious, that practically everyone admits it. The unhappiest woman I know was a rich friend who had

fifteen servants, a yacht and five meals a day. Her time was all occupied worrying over the servants and taking pills for her digestion.

But it is hard work to think with intelligence. It is easy to be lazy. It is a continual struggle to keep the mind poised in awareness. We train ardently to become athletic heroes, champions of chess tournaments, explorers, but we find it difficult to go to the root of outer manifestation and understand life. Life is a continual flow. We can best understand it by living vividly in the present. And usually we are so busy regretting the past, looking forward to the future, that we forget the present. Yet is only the present that counts. For if we lived fully in it, fear, the curse of progress, would be abolished, and our proper relationship to our fellowman would automatically take care of itself.

Everyone of us has the power to radically change the mood of world affairs. A small ray of light entering a darkened room vastly overbalances the darkness. It is worth while to live, shining like the light in the storm. The walls of Jericho fell, only after the men, broken with discouragement, decided to walk around them singing. Song won a battle where arms failed.

From the Magazines

The Theosophist (Adyar) continues its valuable "Esoteric Teachings of H. P. Blavatsky" and prints some more of H. P. B.'s letters to Annie Besant, The "Lives" of Basil Hodgson-Smith are to appear, and in this issue (May) Mr. Jinarajadasa writes an introduction to them.

In *World Theosophy* (June) the Rt. Rev. Charles Hampton has an important article on "The Occultism of Healing." He emphasizes the necessity of harmony between ideals and living, so that our outer lives shall offer no violence to our inner convictions. "Impressions of the Giant Sequoias" of California by Mr. Geoffrey Hodson is a fascinating account of the invisible life and consciousness of these grand trees.

From *News and Notes* (England) we learn that Dr. Arundale attended the recent Convention of the English Section and delivered vigorous and inspiring addresses. During the Convention a discussion took place on "Theosophy in Government and Economics" and proved of absorbing interest. Dr. and Mrs. Arundale are due to attend the Welsh Convention in late autumn.

Theosophy (Los Angeles), June, records the case of a New York doctor and his wife—both of Irish descent—finding their young twin children using a strange language. The Department of Ancient Languages of Columbia University discovered they were talking to one another in Ancient Hebrew!

Theosophy in India (May) is a "Krishnaji's Birthday Number." It contains a fine and well-written symposium of articles from both Western and European writers. Among them is one from our Vice-President, T. S., Mr. A.

P. Warrington. His beautifully expressed thoughts are always so well worth attending to. He writes: "Krishnaji appears, to me, bent on helping man to heal his heart and mind, and this applies as much to the members, of course, of the Theosophical Society as non-members." Mr. Jinarajadasa points out that Mr. Krishnamurti's birthday was by Hindu reckoning, May 11, 1895, 12:30 A. M. of Saturday, and by Western reckoning, May 12, 1895, 0:30 A. M. of Sunday. The Hindu regards the whole night as part of the previous day, the West reckons from midnight to midnight. Of Krishnaji he says, with tender delicacy: "But this Other Krishnaji who speaks with authority, whose teaching scintillates as the diamond scintillates when we turn it this way and that—who and what is He? For though men may deny this Other Krishnaji, though he himself refuses to dwell upon Him, so far as I am concerned it is this Other Krishnaji whose work will save the world." There is also an interesting article by Mr. L. B. Raje dealing with cycles and the advent of Krishnaji.

The T. O. S. (Theosophical Order of Service) in the last number of *Service* says triumphantly that it is carrying on, but precariously. Capt. Max Wardall is head of this fine organization, and its offices are at 36 Gordon Square, London, W. C. 1, England. If, even in these "hard times" you have something to spare, send it forward to support this Order which carries on an immense amount of very necessary service. This is the only international office of the Order and coordinates all its work.

In *La Revue Theosophique* (formerly *Le Lotus Bleu* founded in 1886 by H. P. Blavatsky) Mr. Gaston Polak, General Secretary in Belgium, examines the relationship of intelligence with the functioning of the brain, and concludes: Intelligence, Consciousness, is a spiritual energy which carries a light that illumines the brain, and this manifests itself to us as thought.

The Eastern Buddhist (Japan) is always a source of pleasure to students of Buddhism. It is under the direction of those most learned editors, Prof. and Mrs. Suyuki (an American lady). In the April issue are scholarly articles in which, behind words, names and doctrinal arguments subtle and rendent of much effort to understand, is the familiar problem of how to surmount self-hood's clamor in order to attain transcendental unity and freedom.

The Occult Review announces that it projects publication in 15 volumes of the complete works of H. P. Blavatsky. They will begin with a chronologically arranged collection of all her articles in English, French and Russian, which appeared from 1874 till 1891.

The New Age (India), May, gives an outline of the phenomenal rise of serious drama in modern Turkey, and how very humble beginnings have become a nation-wide movement influencing the social life of almost every village in the land. The promoters were all "Young Turks" who set out to evolve a school of indigenous Turkish drama. It had to be done secretly because women, who were seek-

ing freedom, were still forced to go veiled and were not allowed, of course, to appear on the stage, and there was strong social prejudice against drama and all art generally. Says the writer: "Art helps a nation, as it does an individual, to find out and to bring to the surface the innermost convictions and thus helps to crystallize ideals, resulting in a more rational and far-seeking outlook."

By reminding us that a cinema beam would, in full sunlight, still be shedding all its moving figures—though they would be invisible—Mr. James Scott, in *Beyond* (June) gives us food for thought. He uses this illustration to suggest that the recently discovered Cosmic Rays which pour from remote quarters of the universe through us and deep into the soil are carrying invisibly in their beams active images and figures of which we are at present completely unaware. A cosmic knowledge, in fact, which might be classed as occult because our capacity is as yet unable to receive or deal with it.

From *Unity* we learn that the New Education Fellowship (Great Britain) with which is affiliated the Progressive Education Association of the United States, and other great educational agencies throughout the world will meet under distinguished auspices for a biennial conference at Nice, France, from August 1-12. Prior to the conference tours will be arranged to visit the most famous secondary schools and universities of England, Belgium, Germany and Switzerland. The discussions are to circle round the best methods of developing a new world-citizenship and international peace based upon peace with justice backed by good-will and courage.

Fossils 95 million years old show that though they are mainly converted into the stone called chalcedony, yet they often retain some of the organic matter of the original living plant or animal, says Curator Henry W. Nichols in the *Field Museum News*. A great dinosaur and two eggs (what kind of bird laid them is not known) show readily detected quantities of nitrogen. A fossil worm which lived more than 45 million years ago shows more than 95 per cent coal.

"To realize the ecstasy of Life, ride on the wave of enthusiasm; not falsely stimulated, but awakened through love and true perception. Truth is clear to the man of anxious search"—writes Mr. Krishnamurti in the May-June *Star Bulletin*. And again: "Action based on a motive, on the idea of possession, yours and mine, vanity, lust, cruelty—such action is ever binding."

A charming little picture is given in *Yen* a Buddhist magazine, of the life of quiet and simplicity lived by Yen monks in their beautiful monasteries. They have an Abbot in charge of general affairs and a Master who is their teacher and spiritual adviser. They choose their own head monk, chief farmer, chief cook, head of the meditation hall, etc. They carry art to a high degree of perfection and to them Japan owes some of her highest culture. Discipline is strict; for the slacker the doors are open. The objective is to develop an intuitive self-realization of Buddhahood.

== HEADQUARTERS STAFF ==



SARAH C. MAYES



SIDNEY A. COOK



ETHA SNODGRASS

EVA MINNICH
MIGNON REED
BLANCHE KRAUSSEVA HEATH - CLAUDE BOLTON -
ESTELLA RENSHAW - DONALD GREENWOOD -
EULA SPEARSJOHN SNELL
EGMONT REED
FRED MENZENWERTH

WHEATON, ILLINOIS
— JULY, 1932 —

HEADQUARTERS STAFF

Have you fully realized that at Wheaton this summer you will have not only the privileges of Headquarters and the joys and opportunities of the activities but also a welcome from the Staff? To make this fact more real we are presenting them to you, as you will note on the opposite page.

Our President, Mr. Cook, is truly our chief, and very happy you will be to meet him again, if you have already had that opportunity, or to find for the first time how genuine his friendship for every member. You will come to recognize, too, how great his service to the Society as you follow the programs he has so thoughtfully planned for the summer, and also as you discover the strenuous life he lives in meeting the many demands made upon his time and energy. How privileged we are in Mr. Cook's leadership will be a vivid realization of your time at Headquarters.

Miss Snodgrass, our efficient and capable National Secretary, has almost an infinitude of duties with the general supervision of the details of all Headquarters' activities but is always genial, poised and discerning in her approach to the many problems of her office—helpful to all who approach her with their own. She belongs to Wheaton.

Mrs. Mayes made so many friends while at Krotona as Mr. Warrington's secretary that that there will be many to look forward to seeing her here at Headquarters. It is needless to say how very helpful she is both to Mr. Cook and Miss Snodgrass and how great an asset to our community life as the delightful and responsive companion of everyone.

Such a competent person in various and difficult correspondence is Miss Blanche Krauss that only those who are constantly associated with her can fully appreciate her value. Dependable in many ways and possessed of unusual qualities of both heart and mind, she is a genuine asset to the work.

From the sunny South and the University of Texas comes Miss Mignon Reed, a third generation Theosophist, entering nobly into the strenuous business side of the work of Headquarters no less than its social life where her Southern sweetness makes her so welcome.

Only those who know the importance of dependable and thorough attention to details can evaluate the quality of service rendered by Miss Eva Minnich who has the direction of the Record Office. Not only in dependability does she excel but also she possesses the rare gifts of quick sympathy and a sense of humor—essential qualities in the work she is doing so admirably.

Assistant in the Press office, Miss Eula Spears faithfully and usefully fulfils the duties in office and stockroom so that book orders may be filled promptly and the routine noted carefully. Her fine appreciation and devotion to the work for which our center stands are also essentials of her contribution.

An ideal of the beautiful which insists on perfectly clean corners and an appreciation of

the ideal of thoroughness are qualities which we have found in Mr. Claude Bolton, and to him we owe much of the care which keeps our building beautiful. To him also we are indebted for the expert carpentry in our new cafeteria. Helpful and cooperative he has given a great deal to Headquarters during the past months.

Mrs. Stella Renshaw is the true home-maker of our establishment who always has time, even in the midst of the multitude of duties which devolve upon her in making our environment beautiful and in keeping the household machinery running smoothly, to add a flower or touch of color, or to see that the room arrangements are perfect. It is she, also, who is usually responsible for our festive birthday tables and for other holiday occasions which add so greatly to the happiness of the family. Without her we should lack so much of the beautiful and unselfishly helpful.

A competent engineer and an equally competent gardener, Mr. Donald Greenwood brings an exceedingly valuable combination of gifts to Headquarters, and those who come to Wheaton this summer will share with us the joy of the beautiful grounds which his work has made possible.

You know how glad we have been during the past months that our library has been put in order and made available for more general use. Mrs. Eva Heath has most gladly and faithfully served in this particular department as librarian and to her we owe a great deal.

A splendid willingness to carry on one's work at inconvenient hours or as required by the situation is an important aspect of the service rendered by Mr. John Snell whose duties in keeping the offices clean and the building itself in order require attention when others will not be disturbed. Faithfully and thoughtfully, and with keen appreciation of the greater work in which he participates, he has performed the tasks so essential to the well-being of a community such as ours.

Mr. Egmont Reed comes to us to offer his versatility as electrician, carpenter, draftsman, chauffeur and general worker wherever needed about the building. An arduous task it can be when the demands are so numerous, and one which requires true idealism as well as intelligence.

Numerous and varied are the duties of Mr. Fred Menzenwerth in connection with the Record Office and as chief chauffeur and their mere enumeration cannot fairly indicate how essential and helpful he is. Whatever the importance of his tasks as such probably his greatest contribution consists in his never-failing and smiling willingness to meet the convenience of others, to do the kind, the courteous, and helpful thing. We shall miss him greatly when in September he goes to Omaha to serve as priest-in-charge of the Liberal Catholic Church there, and we shall know how genuine is the good fortune of our members in Omaha.

Since Mr. Lawrence Held has had the direction of the Press for several years he is rather well known to you, and quickly recognized for his abilities in salesmanship and his enthusiastic efforts successfully to present theosophical books both to the members and the public.

Happy indeed we are to have with us again as a permanent member of the staff Miss Marie Mequillet. Chiefly she brings us her own charming self, but also capacities as expert stenographer, typist and librarian—valuable talents which we greatly appreciate.

Miss Margaret Barsi, "our smiling Margaret," is equally in demand in the record office and the bookkeeping department for her intelligent alertness and rapid typing are greatly to be appreciated. Lovely, too, in her ways, we are glad she is here.

It is Mr. Oliver Green who is responsible for the careful entry of all of the items which come into the treasury of the Society from building bonds to postage stamps. Trained in a Chicago bank, he brings us as his contribution to the Society gifts of accuracy and efficiency which are essential requisites in the bookkeeping department.

Although a member of our household in a somewhat different sense, since all our staff are members of the Society, still we cannot exclude Mrs. Martha Stockton, expert cook and skillful manager who takes such excellent care of us all and whose place among us is so important. A splendid service she renders for which both she and ourselves are to be congratulated.

H. P. B.'s Works

Two years ago the Theosophical Society of Point Loma announced a complete uniform edition of all H. P. B.'s writings, in commemoration of her Centenary. The following information has come to Mr. Jinarajadasa from the editors of the Centennial Edition at Point Loma:

We wish to tell you that the MSS for the first Volume of the Centennial Edition of H. P. B.'s Complete Works is now ready and it is hoped that its publication will take place before long. For your information, as well as for other reasons, outlined below, we wish to state that the above mentioned first volume contains the writings of H. P. B. from 1874 to the date of the first issue of *The Theosophist*, i.e., October, 1879. We know of no literary production from her pen previous to 1874, the year when she began writing in the U. S. A. articles dealing with Spiritualistic problems in the light of the Ancient Wisdom. As far as we could ascertain, her first article was "The Eddy Manifestations," which appeared in *The Daily Graphic* of Oct. 30, 1874.

The period of time from 1874 to October, 1879, includes various kinds of writings, and these writings are scattered in the American, English, and Indian periodicals and newspapers. We enclose herewith a tentative table of contents of the first volume, arranged chronologically. We would appreciate your looking it over.

Every possible assistance has been rendered from Adyar. By checking the list sent, it was found that all the sixty articles mentioned exist in H. P. B.'s scrap books, where she had pasted them, except three. On the other hand, seven articles of hers are in the scrap books which the editors at Point Loma have not located. There are, in addition, many interviews with H. P. B., but these cannot be ranked as "writings." Details of these, and of other articles easily traceable at the Congressional Library, have been sent. Copies of the articles at Adyar—among them one in French, and another in Italian—not likely to be found in the U. S. A., have been sent from Adyar. H. P. B.'s Italian letter is published in this issue in translation.

Separate from the Point Loma edition, an English edition is announced by Messrs. Rider & Co., the publishers of the *Occult Review*:

From the House of Rider will be issued the long awaited centennial edition of the complete works of H. P. Blavatsky. The first seven or eight volumes will consist of a chronologically arranged collection of all her articles which have appeared in the English, French and Russian press from 1874 to the day of her death in 1891. The first volume, now in hand, covers the period of 1874-1879. It throws a flood of light on the origin of the modern theosophical movement, and explains Madame Blavatsky's early association with the spiritualists. Later volumes will include authentic reprints of H. P. B.'s standard books. Each volume will be obtainable separately, and the period over which publication of the complete edition is spread will naturally depend on the welcome accorded to the earlier volumes. All students of the teachings of H. P. B. are invited to support the project to the extent of their ability, thus assuring publication within a reasonable period of the complete edition.

Messrs. Rider & Co., desire to draw attention to the fact that in this Edition no expression of personal opinion nor any mention of any particular theosophical organization will appear, Madame Blavatsky's works being left to stand on their merit without any extraneous addition beyond an impersonal prefatory note by the editor, Mr. A. Trevor Barker.

The centennial edition represents the result of more than seven years' disinterested labor and research by a group of independent students and members of different Theosophical Societies who, for the purpose of this undertaking, agree to remain anonymous.

The publishers will be pleased to hear from all who are interested in this important literary undertaking, and a detailed prospectus will be sent on request.

Mr. A. Trevor Barker is the head in England of the Point Loma organization, we presume that he is in collaboration with the editors of the centennial edition at Point Loma, and that his edition will textually be a replica of the other.

—*The Theosophist*, June 1932.

Clairvoyance and Cosmic Consciousness

The relation between these two conditions has recently been defined in answer to a letter of inquiry concerning them from one of our members. Since the subject is one of general interest, we have thought it would be useful to publish the questions asked and the answers given:

Question: Please give me an idea as to whether Clairvoyance and Cosmic Consciousness always accompany one another, whether they can be developed without the awakening of the psychic centers of the body, and whether this awakening necessarily produces these faculties or states of being or of consciousness? How are these related? In the May MESSENGER Mr. Hodson speaks of the "grave error of demonstrating." Please give me an explanation.

Answer: Clairvoyance and cosmic consciousness do not always accompany one another, being distinct faculties. Clairvoyance, even at the best, provides vision of external form, while cosmic consciousness is an interior illumination in which the unity of life and the identity of the seer with that life are revealed. The latter is the goal rather than the former.

Clairvoyance in the sense in which it is used theosophically, i. e., a positive trained faculty under the control of the will, cannot, so far as we know, be developed without the awakening of the psychic centers. Cosmic consciousness, however, can be attained in some measure without this process.

Awakening of the psychic centers, by which we assume you mean the chakras in the etheric, astral and mental bodies, with their corresponding nerve centers and glands in the physical, would not necessarily produce cosmic consciousness, but in all probability would produce some form of extended vision and clairaudience. The two states of clairvoyance and cosmic consciousness are not necessarily related at all—clairvoyance pertains to the personality and is an extension of functions of the personal vehicles; cosmic consciousness pertains to the ego and consists of the fusion of personal and egoic consciousness whether temporary or permanent. This experience is not necessarily accompanied by any external vision whatever.

With regard to the article by Mr. Hodson in the MESSENGER, his reference is to the commonly taught practices of visualizing and willing personal success, prosperity, popularity and other material advantages. Such visualization and exertion of will power accompanied by the invocation and use of occult and spiritual forces and laws, are regarded theosophically as infringement of an inviolable occult law which does not permit the use of occult and spiritual knowledge and power for any personal ends whatever. The temptation in the wilderness symbolically refers to this law and to the test through which every neophyte must pass successfully before wider powers are conferred upon him.

New Lodges

Our members throughout the Section will be keenly interested to learn that recently several new lodges have been chartered as given in the following list:

Acacia Lodge—Tampa, Florida.

Lotus Lodge—Manila, Philippine Islands.

Jose Rizal Lodge—Manila, Philippine Islands.

Olcott Lodge—Warren, Ohio.

Blavatsky Lodge of Hollywood—Hollywood, California.

It is an inspiration to us all to know of the establishment of these new centers and the work of the Section is strengthened by the addition of each one. We in turn give to them all good wishes and our wholehearted cooperation.

We believe that an especially auspicious beginning has been made by Blavatsky Lodge of Hollywood, and perhaps this is particularly true since they will have in their district the fine cooperation of Besant Lodge. The cordial welcome given Blavatsky Lodge by Besant Lodge has been beautifully expressed by the president of the latter organization, and we are glad to share it in part with all of our members as follows:

"When the announcement of the chartering of Blavatsky Lodge was read our members cheered the new lodge enthusiastically and we voted that they be welcomed and invited to join the Theosophical Federation of Southern California.

"It is cheering that these our friends who are such active and vigorous workers have decided to give themselves wholeheartedly to work for and in our Society. Their re-entry into active work will mean much to Theosophy in Southern California. Having worked with Mr. and Mrs. Orme for some time we know their ability as well as their wholehearted devotion to the cause of Theosophy.

"Besant Lodge wishes all good fortune to the new lodge. The two lodges expect to work shoulder to shoulder in the work of putting the Ancient Wisdom before the world."

Theosophy in New Zealand

An interesting program of activities for the H. P. B. Lodge in Auckland, New Zealand, has come to our attention.

The program of activities listed is an extensive one which provides fine opportunities for the public, the members, and also the young people.

An interesting feature of this lodge is the Ionian Dramatic Club. This club is enterprising and enthusiastic and is able to produce for the lodge an occasional play. Clearly, dramatic presentation of theosophical ideas and ideals is a method which Theosophists everywhere will do well to develop since it provides for the creative ability of the members of a lodge, and especially the young people, and also enlists the immediate interest of the public.

WHEATON INSTITUTE—JUNE 18—AUG. 11 SUMMER SCHOOL—AUG. 6-11 CONVENTION—AUGUST 13-16



Thoughts on Summer School

By GEOFFREY HODSON

The Summer School of 1932 promises to be unique in the series of inspiring gatherings which have preceded it year by year. For the seven weeks of the Wheaton Institute groups of earnest students will have been hard at work studying, meditating, and living in the highly charged center, which Headquarters has become, and so creating a powerful spiritual atmosphere into which students of Summer School will step from the moment they arrive. Added to this, the inspiring presence of Dr. George and Rukmini Arundale and of members from many parts will combine to give to this Summer School its unique character.

We workers out in the field come to Headquarters and its activities as from a desert to an oasis. We, in common with humanity are as gods temporarily blind, deaf and speechless, engaged in the task of recovering our power of spiritual sight, hearing and speech. Our sense organs not only cannot be used as such, but actually serve to blind and deafen us by the illusion of seeing and hearing. As a result, we are so completely deceived as even to deny the existence of a power spiritually to hear and see.

Even physically we are blind and deaf. We cannot see light, but only objects reflecting it. We cannot hear sound, the ear only receiving vibrations in the air. We are only surface beings, living on surfaces, attuned only to surface facts; therefore we are normally conscious only of externals, ignorant of that which lies below. Eventually the positive aspect of sense will begin to develop and one day we shall know the force which is light and sound and wield that creative power which is the word.

Spiritual self-training opens the eyes and ears, develops the power of speech. By its aid our imprisonment in matter is overcome and release is won. We do not break down the prison walls of the senses, we make of their material wings with which to fly, spiritual butterflies from the chrysalis of matter.

The purpose of Summer School is to quicken us, to aid us in winning freedom from imprisonment. In the period of retreat which it

provides, we have an opportunity to help each other to see, to hear, and to know, and knowing, to speak the word. Our task will be to help each other to liberation, to grow day by day in clarity of vision, in knowledge and in power.

Though we shall thus help each other and be helped, the real work must still be done by each one for himself. Transmutation is an individual process; the distillation of wisdom must occur drop by drop within the crucible of the heart. Spiritual alchemy is an internal process by which adversity is transmuted into power and the baser qualities into the fine gold of wisdom and pure love.

As we thus work, search and live at Summer School, we shall be helped. The presence of Dr. George and Rukmini Arundale is an assurance of that. Furthermore, Those Great Workers, Who searching, have found, and Who alone on earth may be said truly to live, the Masters, the Lords of Wisdom and Compassion, Who form the Hierarchy of Light, They will inspire and bless us as we seek the Path which has been blessed by Their lotus feet.

Since to draw near to Him is the goal of earnest Theosophists and this aid will be available to us all at the forthcoming Summer School, let us meet again at Wheaton. Let us enjoy the peace and beauty of Headquarters, more lovely and inviting than ever this year in the growth which the trees and plants have made. Let us renew the happy friendships of preceding years and recapture the inspiration of previous Summer Schools.

Financial and business difficulties will undoubtedly prevent the attendance of many who would greatly wish to come. Could not groups of such combine to subscribe for the expenses of one of their number, some good worker who could be sent to bring back to the local work the vision they have seen, the message they have heard, to share these blessings with their lodge?

Summer School of 1932 will be a happy, unique, and inspiring event, as will the Convention which follows it, itself the culmination of eight weeks of sustained spiritual study and aspiration.

Therefore, let us meet at Summer School.

Summer School and Convention Music

Those who have ever felt the charm of the personality of Mrs. Norman Parker and have been enraptured by the music that she so generously provides for Wheaton Days and for previous Summer Schools and Conventions, know that her musical offerings alone are worth the time and expense incident to attending. This year again Mrs. Parker has undertaken complete charge of the whole musical program, and the joy of fine music, therefore, awaits us to add to the inspiration of the atmosphere of Wheaton.

To Be With Us at Summer School and Convention

Dr. and Mrs. George S. Arundale

Miss Marie Poutz

Mr. and Mrs. Henry Hotchener

Mrs. Josephine Ransom

Mr. and Mrs. Geoffrey Hodson

Señora Consuelo de Aldag

Of these we are sure and we feel fairly certain that others prominent in our activities will be with us too; but those of whose presence we are already certain are sufficient to insure a Summer School and Convention full of inspiration and of help in the work that all must do under difficult conditions during the coming season. Wheaton Institute, already in session and to continue for seven weeks before Summer School commences, is preparing the way that that inspiration may be full and powerful in its influence to strengthen our future work. The Convention should be the most inspiring that we have held in recent years, for such work as Wheaton Institute is doing culminating in a week of Summer School activity cannot but provide an atmosphere tremendously helpful to the work of Convention, which this year immediately follows Summer School.

The following is the program of the first week of Wheaton Institute:

Sun	3:00	Public Lecture. Subject: India's Gift to the West	J. R.
Mon.	9:30	The Art of Meditation (1)	G. H.
	10:45	The Charm of Quietude	J. R.
	8:00	Ethnology (1)	G. H.
Tues.	9:30	The Secret Doctrine (1)	J. R.
	10:45	Rhythm in Nature (1)	N. P.
	8:00	Ethnology (2)	G. H.
Wed.	9:30	Questions and Answers	J. R.
	10:45	Rhythm in Art (2)	N. P.
	8:00	The Superphysical Worlds	G. H.
Thurs.	9:30	The Secret Doctrine (2)	J. R.
	10:45	Rhythm in Life (3)	N. P.
	8:00	The Masters, the T. S. and the World (1)	G. H.
Fri.	9:30	Headquarters Staff offering	
	10:45	Art and Beauty (1)	A. J. B.
	8:00	The Occult and Spiritual Constitution of Man (Lantern)	G. H.
Sat.	9:30	The T. S. Lodge	J. R.
	10:45	The Masters, the T. S. and the World (2)	G. H.

Every morning at 7:30, meditation.

(Key: J. R., Mrs. Josephine Ransom; G. H., Geoffrey Hodson; N. P., Mrs. Nathalie Parker; A. J. B., Mrs. Ava J. Boman.)

The succeeding weeks have programs similar in form although to some extent different in subject and providing greater opportunity for individual participation and expression.

During the last three weeks of the Institute Dr. Arundale's inspiration will be added to that of Mrs. Ransom and Mr. Hodson and other lecturers who are already with us, so that there will be gradually building throughout the summer a spirit and a rhythm ideally suited to uplift, inspire and strengthen in

their work those who attend Summer School and Convention.

Next month we shall publish the Summer School and Convention programs. In the meantime ponder on the prospect of it all and register early because of Wheaton's limited accommodations, and by thinking helpfully of the present activities and those to follow prepare for the inspiration that awaits those who attend.

Rates for Wheaton Institute

Tuition fee, room at Headquarters with bath and board per week.....\$30.00

This rate applies also to rooms in village if registrations exceed Headquarters accommodations.

Higher rates apply to those who for special reasons require an entirely private room.

Amount to be paid on registering.....\$25.00

Balance payable weekly in advance.

The above rates continue through the Summer School Session except for those who attend Summer School and Convention only.

Rates for Summer School and Convention

Summer School:

Registration fee\$10.00

Registration, room at Headquarters with bath and board, per week..... 40.00

Registration, room in dormitory or village, and board at Headquarters, per week 30.00

Convention:

Registration 2.00

Convention rates for period less than a week:

Headquarters room and board per day 4.50

Dormitory or village room and board per day 3.00

Members Only

This year Summer School sessions as well as Convention will be open only to members of the Society. The work of Wheaton Institute will be continued into the Summer School session. The work of the Summer School, equally with that of the business sessions of the Convention, requires for its consummation a knowledge of the spirit that prevails in theosophical purpose, a vital interest in the Society's welfare, a surging spirit of helpfulness and these we look to our members to provide. We have no right to expect it of others.

Public Lectures at Headquarters

During Wheaton Institute there will be a public lecture each Sunday at 3 o'clock by Mrs. Josephine Ransom or Mr. Geoffrey Hodson, and later by Dr. Arundale.

Please note the hour—

3 o'clock

Since the activities of the summer, including the Institute, Summer School and Convention are for members only, the Sunday lectures give an opportunity we shall gladly share with our friends, the public.

Olcott Centenary

1932 marks the one hundredth anniversary of the birth of Colonel Olcott, co-founder with H. P. B. whose centenary we celebrated in the Convention last year. Theosophists perhaps are not much given to celebrate birthdays knowing so well that splendid as we may make life in physical incarnation, if we devote it to idealistic purposes and to the service of great causes and movements, yet the truer, freer life is lived on other planes. A truly theosophic soul is joyous at the release from incarnation rather than in its coming; but it is always well that we should honor those who have been great among us, and equally with H. P. B. should we honor Colonel Olcott for his great contribution to us and to the world in founding the Society and guiding it so steadily through all those early, troubled times.

So the Convention of 1932 will be the Olcott Convention and will include appropriate exercises in honor of his memory. It is hoped that there will be present some who can give personal reminiscences of Colonel Olcott and the exercises will provide opportunity for the presentation of such direct memories of him.

Thank You

Splendid cooperation and voluntary help in the preparation of the down-stairs lecture room and the cafeteria deserve our fullest expression of appreciation to those who so willingly and generously gave of their artistic skill and consummate handicraft and their time.

We deeply appreciate these contributions and gratefully offer individual acknowledgment of the following splendid services:

To Mrs. Cecil R. Boman for early conception of the idea that the basement hall was susceptible of inexpensive beautification and for inspiring others to cooperate;

To Mr. Cecil R. Boman for the installation of electrical fixtures for beauty and softness of lighting;

To Mrs. Iris White for planning and artistically executing the mural paintings and for her description of the source of the decorating scheme in the June MESSENGER;

To the ladies of Oak Park Lodge for making and hanging curtains;

To Mr. Claude Bolton and Mr. Donald Greenwood (of the staff) for planning structural changes and for tile and carpenter work in developing the cafeteria and in installing equipment;

To Mrs. Martha Stockton for excellently planning the interior lay-out of the cafeteria and for whole-hearted cooperation in the development of the cafeteria plan.

To all of these for their individual and co-operative effort we at Headquarters and all those who attend our summer activities render sincere and grateful thanks. The result is a room of distinctive character, charm and utility, the greater because of the individuality expressed in the work, so cooperatively carried out.

Dr. George S. Arundale and Mrs. Rukmini Arundale

Dr. and Mrs. Arundale are both exceedingly interested in youth's ideals and in organizations for their furtherance. Mrs. Arundale was several years the president of a federation of youth in India doing active work along social and educational lines. She is also interested in work for the welfare of women, and has studied deeply both Eastern and Western classical dancing.

Dr. Arundale was at one time headmaster of the Collegiate School and afterwards principal of the Central Hindu College in Benares, India. After strenuous war work in England he returned to India and in 1917 assisted in the organization of the National University of India, becoming its principal and head of the teacher's training department. From this university he received the honorary degree of Doctor of Letters for services rendered to Indian education for twenty years. In 1932 he was appointed minister of education in the government of the Holkar State, Central India, by the Maharajah of Indore. In 1924 he left for Europe on a tour to study political and educational conditions in various European countries.

Dr. Arundale has been especially associated with Indian political and other leaders in India's regeneration, including Tagore, Gandhi, and others. He is particularly interested in Home Rule for India, in internationalism, in education, and in the specific development of nations toward the fulfillment of their definite and individual destinies. He became organizing secretary of the Home Rule League in India; organized the whole of India and spoke at the Indian National Congress.

In 1918 Dr. Arundale became president of the Madras Labor Union, the oldest trade union in India with a membership of many thousands, and took active part in its work.

Since 1926 Dr. Arundale has taken very active and important part in humanitarian, social and political life in Australia where he established a monthly journal entitled "Advance Australia," and gave great impetus to the formation of the United Australian Party.

Sunday Dinner at Headquarters

Dinner is being served in our new cafeteria each Sunday at 12 o'clock at 75 cents per plate to those who make reservations not later than the preceding Saturday.

Members and their friends will be welcome but please note that no one will be served who does not notify us in advance.

Welcome Back to Wheaton

We extend a most cordial welcome to Miss Marie Mequillet on her return to join Wheaton staff after an enforced absence of several months. Miss Mequillet, in spite of arduous responsibilities that compelled her temporary departure from Wheaton, has nevertheless found time to fulfil the duties of the president of Cleveland Lodge evidencing the fact she is a theosophical worker wherever she may be.

The Inner Life

By Clara M. Codd

With this month we begin the more positive statements in our manual for meditation, those commencing with the word "Desire." So far the aphorisms have been directed towards eliminating hurtful factors in the soul, "killing out" certain qualities. Thus the Lord Buddha taught first to "cease to do evil," then to "learn to do well." The qualities mentioned were obstructive in the path of the spiritual aspirant. They may be still a useful incentive in the life of a lesser evolved man. Like the Sermon on the Mount, these teachings are for those in the Outer Court of the Temple of the Mysteries. This month, in the aphorisms for meditation, the emphasis is laid on the more positive side. We are told to desire, to desire with all our minds and hearts and bodies. For desire is life, and not by killing out desire do we progress, but by enlarging and purifying it.

There are fifteen sentences from "Desire only that which is within you," to the aphorism "Seek out the way." We will spend two mornings over each sentence. The first three aphorisms, with the following comments by the Master Hilarion, tell us what to desire with regard to the One within us and without us. The second three depict the range of desire with regard to the Many through which the Eternal One expresses Itself. So first we are told to desire only that which is within us, beyond us, unattainable. This is an attempt to describe the indescribable, for though forever we may raise ourselves into deeper and deeper union with God, we shall never entirely compass the boundaries of the Infinite. We shall enter the Light, but never touch the Flame which is He the First and Causeless Cause of all. Yet shall we only approach Him and enter His radiance as we desire to, as we long and aspire after Him. Nothing in the universe is achieved without desire, which in its higher aspect is will. Even little things, petty aims, cannot be realized unless a man puts his whole heart into their achievement. How infinitely more true is this of the high adventures of the Spirit. Thus is the Kingdom of Heaven taken "by storm."

There is an Eastern story to the effect that one day an aspirant approached a Yogi praying him to teach him how to realize unity with the Supreme. The answer of the Yogi was to plunge the young man suddenly and forcibly under the waters of a river flowing by. Gasping for breath the would-be chela arose. "What did you most desire when I held you under the water," asked the Yogi. "Air," replied the chela. "When," said the Teacher, "you shall desire God with the same intensity as you then desired air, very surely you will find Him."

King David voiced the same tremendous desire when he sang that his heart panted for God as the thirsty hart desired the water-brooks. For desire is the magnetism of the universe, its attractive power. Even when the

desires are cruel and mean, if they are sustained and strong they will presently realize themselves. True, the realization will bring no abiding joy, the results will turn to dust and ashes in our hands. But in that way Nature teaches us to desire better things. Like toys dangled before a child, she gets us thus to put out our strength. As we grow, the object of desire grows nobler, purer. At last, it must become a longing for the Secret Heart of the Universe, who all the time has been smiling at us through every dear and attractive object, however small, however sublime. With marvelous intuition, the poet Francis Thompson depicts this truth in his immortal poem, "The Hound of Heaven."

And ever *Light on the Path* tells us to look *within*. For within us, not without us, is the Kingdom of Heaven, true peace and joy and love. Then it tells us in the second three aphorisms to desire power, and peace, and possessions. *But*, it goes on to explain, the wealth we should hunger for is that spiritual wealth which belongs to all equally, and can only be the property of each when united with all.

And the sacred peace which nothing can disturb, the peace which passeth all human, not Divine, understanding, that is the reward of the man who has destroyed self, the little self, in order that the greater Self, the Self divine and pure, may shine. Such an one goes on his way, sublimely serene, joyous, content; for never again in his heart can the fires of jealousy, greed and anger against others burn. He is indeed the freed, the liberated man, for no one, nothing, can keep us prisoner except our little selves.

Then power, that tremendous ambition of countless souls. A great psychoanalyst once said that there were two passions which moved the souls of man; the love of power and the love of being loved. Perhaps they belong separately to the more positive and negative types of character, are the special temptations of each. Here we are taught that the power which the spiritual man shall gain will make him appear as nothing in the eyes of man. Perhaps this is the power H. P. B. describes in "Practical Occultism," when she says the chela is on a "path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger." But that is because, to quote from the same manual, his personality has disappeared, and he has become a mere beneficent force in Nature.

To be a member requires only the signing of an application and the payment of dues, but to be a Theosophist calls for an expression in service of the realization of a great privilege and therefore of a profound responsibility joyously accepted.

S. A. C.

What Lodges Are Doing

Besant Lodge (Tulsa) has taken a cottage of five rooms for their lodge headquarters. "We think we have been quite fortunate in getting so suitable a place. There are a living room and dining room which are really one and make a most admirable room for our meetings; will hold sixty or seventy people without crowding. Then there are two bedrooms, the front one we plan to use for our reading room. We have a hope that a little later on we may be able to fit the other to entertain our lecturers. The proposed move has roused considerable enthusiasm among our members and we feel that it is going to be advantageous in a number of different ways."

Milwaukee Lodge has closed its last month of public work this season with a series of studies led by Dr. Nina E. Pickett. The annual banquet was held on June 25, and a picnic is planned for July 24, with Mr. Frank Jetke chairman of arrangements.

Besant Lodge (Seattle) enjoyed recently presenting Dr. Alfred Martin of the Ethical Society of New York City in a public lecture on Internationalism.

Glendale Lodge has recently acquired, through the generosity of Miss Ella J. Abeel of San Marino, about thirty theosophical books which have been added to the lodge library and are now in circulation. The interesting and well-planned programs led by lodge members continue on Wednesday evenings. The lodge was recently represented at a conference meeting of the Glendale Motion Picture council.

Besant Lodge (Cleveland) has planned for the summer months a number of picnics to enable the members to retain the pleasure and benefit of gathering together even though there may not be the usual number of regular lodge meetings. On July 10 Cleveland and Besant lodges will have their annual picnic, to be held at Brecksville this year. The Monday study class undertook and most successfully carried through the renovating and re-furnishing of the lodge room. The colors are in shades of cream, tan, and gold with touches of rose and soft blue and the room is a place of harmony and beauty. The money was raised in part by cooking and serving lunches for several Monday noons. The lodge room is situated in an office building down town which made it a convenient place for the business members and their friends, and the plan was so successful that it will be utilized next year to raise money for publicity and other expenses. It was very hard work as the food had to be cooked at the homes and carried there, but the enthusiastic and devoted members, all new Theosophists, gladly sacrificed their time and strength to make this possible.

Ojai Valley Oaks Lodge presented a group of their friends in a musical and dance program on the lawn at Krotona Hill, the proceeds of which helped to defray expenses of furnishing the lodge room.

Lightbringer Lodge reports that the weekly series of lectures by Mr. Geoffrey Hodson were an outstanding success. These were

held in the auditorium of the Washington Club with an audience each night approximating 200. In addition to the regular series Mr. Hodson gave his lecture in moving pictures of scenes of his travels. Refreshments were served and the response of the audience made it a most happy and encouraging event. The inspiring note in Mr. Hodson's message has endeared him to a wide circle of Washington friends. Among other lecturers who have greatly added to the busy season of Lightbringer Lodge are Mr. Fritz Kunz, Rt. Rev. Charles Hampton, Mr. Hugh Munro and Miss Elaine Scribner.

Ft. Lauderdale Lodge (Florida), although small in numbers holds regular weekly meetings and one member of the class talks ten minutes each week. These talks are reported to be very interesting and the lodge work is progressing satisfactorily.

Huntington Lodge has been meeting every Sunday evening under the leadership of Mrs. Helen H. Fuller during the past season. During the summer months the members meet at a park on Sunday afternoons, study a chapter from some theosophical book, and later serve a picnic lunch.

Oak Park Lodge had some unusually interesting meetings during June. On the first, an African prince, Prince Oschoco (also an M. D.), gave an interesting talk on "African Culture." Mr. Dobson, DDS, a young colored doctor from Maywood, entertained with a half hour's recital of Negro spirituals. On June 8, Prof. and Mrs. R. Brenes-Mesen of Evanston were guests of the lodge. Prof. Brenes-Mesen gave a talk on "These Are Days of Opportunity." On June 15 the season was closed with a business meeting, followed by a social hour. Mrs. Rice of Maywood entertained with several humorous readings and Miss Faith Schoen of River Forest rendered several musical selections. Games were then played and refreshments served.

Des Moines Lodge has recently moved into a new room at 300 Plymouth Building, and the members are quite pleased with the beauty of their new surroundings.

Jacksonville Lodge has been most successful in conducting meetings by selecting a chapter from one of their study books, preparing questions and appointing members to sit on the platform and answer the interrogations at the instance of the lodge president. All present may and do participate in the general discussion thus aroused, and thus different points of view are brought out which adds to the popularity of this plan.

The Washington Lodge closed its series of Sunday night lectures on June 11 with an address by Rev. Z. B. Phillips, pastor of Epiphany Episcopal Church, Washington, D. C. Dr. Phillips explained that some people acquire theosophy through study, some have it taught to them, but that he was born a theosophist, and has been one all his life. He talked for more than an hour to an audience so wrapt in attention that no one stirred. A traveller in foreign lands with an eye for the spiritual beauty in every person and place, he told of marvelous experiences in Jerusalem,

in Egypt, and in Italy; of being entertained by a venerable monk at the monastery of St. Francis of Assisi; of riding on the ancient road from Dan to Beersheba; and of realizing the deep spiritual atmosphere pervading the Sea of Galilee. He spoke of the beauty, the peace, and the mystic light of the land made sacred by the life of Christ on this planet. "If you want a spiritual bath," he said, "visit some of these ancient shrines, talk with the people who are steeped in the age old wisdom of other days, and understand the teachings as you never have before." As he left the hall after the lecture—some time after because he was kept talking for one excuse or another—he was heard to have remarked, "Oh, Immortality is no mystery to me, I know."

Maryland Lodge is proud of its achievement for the past year. For it has supported a brilliant lecture season and maintained a full program throughout. The lodge has demonstrated this season that better results are obtained in increasing interest and attendance by a series of lectures covering two weeks or more than by a single talk or at the most two or three. Among the well known Theosophists who delivered a very successful series of lectures were: Mr. L. W. Rogers, Mr. Fritz Kunz, and Mr. Geoffrey Hodson who closed the season with a very instructive series covering five weeks with a record audience of nearly two hundred. Other field and divisional lecturers entertained by the lodge were: Miss Elaine Scribner, Dr. Nina E. Pickett, Mr. Robert R. Logan, Mr. Hugh F. Munro, and two delightful lecturers from England, Mrs. Adelaide Gardner and Dr. Lawrence Bendit. Mrs. Blanche K. Povelsen also delivered two unique lectures, one dealing with art and architecture and the other with the George Washington centennial. Defying the economic depression, the budget of the Maryland Lodge for the year was about \$4,500.00: of which \$1,000.00 was raised by the ways and means committee by luncheons, rummage sale and card parties. The lodge ended its season with a small balance in its treasury in spite of its heavy expenses and after having been congratulated by the National Chairman of the Adyar Committee for having made the largest contribution to the Adyar Fund of any lodge in the section. Handicapped at the beginning of its session with the loss of its president, but with confidence in itself and the united effort and co-operation of its members, the Maryland Lodge achieved one of its most successful years adding sixteen new members to its roll call.

Kansas City Lodge presented Mr. Fritz Kunz in a public lecture recently and the members are grateful for the new life and spirit he brought to them and their friends. This group also served a dinner in their lodge rooms recently which was greatly enjoyed.

Acacia Lodge—Pres., Mr. Roy P. Ripple; Vice Pres.-Librarian, Mrs. Emma K. Hawley; Sec'y-Treas. and Purchasing Book Agent, Mrs. Phebe I. Ripple; Publicity Agent, Mrs. Bernice Steele.

Annie Besant Lodge-Boston—Pres., Miss

Elizabeth E. Hancock; Vice Pres., Mr. Arthur E. Reimer; Cor. Sec'y, Miss Emma Mills; Rec. Sec'y, Miss Corinne La Pierre; Treas., Mrs. Fannie S. Pritzker; Librarian, Mrs. Emma Finn; Purchasing Book Agent, Miss Marion Steuerwald.

Austin-Dharma Lodge—Pres., Mr. I. J. Broman; Vice Pres., Mr. Frank L. Reed; Cor. Sec'y, Mr. W. P. Hornberger; Rec. Sec'y, Mr. I. I. Nelson; Treas., Miss Effie Graves; Librarian, Mrs. May Hornberger.

Berkeley Lodge—Pres., Mr. Thor A. Netland; Vice Pres., Mrs. Lillie H. Fisk; Cor. Sec'y, Mrs. Lucy H. Woods; Rec. Sec'y, Mrs. Ruth Stone; Treas., Mr. Hans C. Hutteball; Librarian, Mrs. Laura Q. Wilson; Purchasing Book Agent, Mrs. Gertrude S. Friend; Publicity Agent, Mrs. Virginia F. Green.

Besant Lodge, Cleveland—Pres., Mrs. Virginia B. Deaderick; Cor. Sec'y, Mrs. Anne M. Climo; Vice Pres., Mr. Robert B. Dennis; Rec. Sec'y, Miss Lucia McBride; Treas., Mrs. Bertha B. Dean; Librarian and Purchasing Book Agent, Mrs. Ida L. Price.

Birmingham Lodge—Pres., Mr. R. P. Wetmore; Vice Pres., Mr. Geo. H. Gell; Sec'y, Mrs. Orlene Barnett Moore; Treas., Mr. J. D. Moore, Jr.; Librarian, Mr. Elbert R. Hoffman.

Brooklyn Lodge—Pres., Mr. Paul W. Hubbe; Vice Pres., and Purchasing Book Agent, Mrs. A. A. McWhan; Cor. Sec'y-Treas., Mr. Emlyn Paynter; Rec. Sec'y, Mrs. E. Perez; Librarian, Mrs. G. Morris.

Brotherhood Lodge—Pres., Mrs. Anita Witte; Vice Pres., Miss Sarah Costanza; Sec'y, Mr. F. Patron, Sr; Treas., Mrs. Rachel B. Peytral; Librarian, Miss Elise Klos.

Cleveland Lodge—Pres., Mrs. Elise R. Staggs; Vice Pres., Mr. J. Arthur Faulk; Cor. Sec'y, Mrs. Anna Whitehead; Rec. Sec'y, Miss Myrtle Templin; Librarian, Miss Ella May Pelton; Purchasing Book Agent, Miss E. M. Pelton; Publicity Agent, Mr. H. A. Staggs.

Des Moines Lodge—Pres., Mr. Chas. E. Ross; Vice Pres., Mrs. Myra C. Ousley; Cor. Sec'y, Mrs. Anna Whitehead; Rec. Sec'y, Miss Eliz. Dahlberg; Treas., Mr. Edw. A. Young; Librarian and Purchasing Book Agent, Miss Mary Bell Nethercut; Publicity Agent, Miss Adeline Wagner.

Everett Lodge—Pres., Mrs. Loura B. Flint; Sec'y Treas., Mrs. Flavia McKenzie.

Fort Worth Lodge—Pres., Mrs. Mildred Mathieu; Vice Pres., Mr. C. B. Guhl; Sec'y-Librarian and Purchasing Book Agent, Miss Florence Bay, Treas., Mr. Howad C. Christian; Publicity Agent, Mrs. Bertie Jahns Baird.

Herakles Lodge—Pres., Mr. Sigurd R. Sjoberg; Vice Pres., Mr. John Hils; Sec'y, Mrs.

THE THEOSOPHIST

(International)

Published at Adyar, Madras, India

\$4.50 a Year

American Agents

THE THEOSOPHICAL PRESS
WHEATON, ILLINOIS

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Lawton Lodge—Pres., Mrs. Fannie J. Toothman; Vice Pres., Mrs. Ruth Andrews; Sec'y, Mrs. Ruthe Bodo; Treas., Mr. Joseph Hoy; Librarian and Purchasing Book Agent, Mr. A. G. Sechrist.

Lightbringer Lodge—Pres., and Publicity Agent, Mr. Ingild Povelsen; Vice Pres., Mrs. Bertha G. Nugent; Sec'y, Mrs. Blanche K. Provolsen; Treas., Mr. Gilbert M. Wissman; Librarian, Mr. John Brenizer; Trustees, Mr. Louis Bean, Miss Bessie R. Mahon, Mrs. Emma Marsh.

Maryland Lodge—Pres., Mr. Ernest P. Carbo; 1st Vice Pres., Mrs. Pearl B. DeHoff; 2nd Vice Pres., Mrs. Fannie F. Decker; Rec. Sec'y, Mrs. Grace V. Smith; Cor. Sec'y, Mrs. Evelyn Carbo; Treas., Miss Leonora K. DeHoff; Librarian, Mrs. Eugenia Pumphrey; Asst. Librarian, Mrs. Juliet E. Schweizer; Auditor, Mr. Howard W. Schweizer; Trustees, Mr. Alonzo G. Decker and Mr. Guy Malambra.

New York Lodge—Pres., Mr. Paul De Saas; Vice Pres., Mr. William Ross; Cor. Sec'y, Mr. Lawrence B. Chow; Rec. Sec'y, Mr. Joseph Borrell; Treas., Mr. Arthur Jacoby; Librarian, Mrs. Florence Jacoby; Purchasing Book Agent, Mr. Nicholas Miles.

Oakland Lodge—Pres., Miss Ellen Hubbard; Vice Pres., Mrs. E. Lewis; Cor. Sec'y, Mrs. Augusta C. Dingley; Rec. Sec'y, Mrs. Esther Goodwin; Treas., Mr. Robert Pairman; Librarian, Mrs. Emma Van der Linden; Purchasing Book Agent, Mrs. Alice Illig; Publicity Agent, Mrs. Helen Gross.

Oklahoma City Lodge—Pres., Mrs. Vera Binkley; Vice Pres., Miss Anita M. Henkel; Sec'y, Mrs. Mary M. Patterson; Treas., Mrs. Marie Basore; Librarian, Mrs. H. M. Sisson; Purchasing Book Agent, Mrs. George Lovelace; Publicity Agent, Miss Henkel.

Olcott Lodge, Warren—Pres., Mrs. Sadie Harris; Vice Pres., Mr. Joseph Moore; Sec'y Treas., Miss Margaret Irwin; Librarian and Purchasing Book Agent, Mrs. Jeannett F. Haas.

Palo Alto Lodge—Pres., and Publicity Agent, Dr. Sidney J. Brownson; Vice Pres., Mrs. Trenna O. Gumpel; Sec'y-Treas., Librarian and Purchasing Book Agent, Mrs. S. E. Critchley.

Pasadena Lodge—Pres., Mr. P. H. Smith; Sec'y-Treas., Librarian and Purchasing Book Agent, Mrs. Bessie Andrews.

Peoria Lodge—Pres., Mr. Eugene V. Farrell; Vice Pres., Mr. J. Ralph Warren; Sec'y, Mrs. Margaret Palensky; Treas., Mr. Carl Poppen.

Portland Lodge—Pres., Mr. Pieter Roest; 1st Vice Pres., Mr. Joseph H. Green; 2nd Vice Pres., Mrs. Mary B. Keenan; Sec'y, Miss Hazel Bruns; Treas., Mrs. Clara M. Pike; Librarian and Purchasing Book Agent, Mrs. Thelma Rankin.

Spokane Lodge—Pres., Mrs. Carrie Thompson; Vice Pres., Mrs. Alida Sickenga; Sec'y, Mrs. Louise De Koning; Treas., Mrs. Henrietta Parent; Librarian and Purchasing Book Agent, Mrs. Ella Mortensen.

St. Louis Lodge—Pres., Mr. Chas. E. Luntz; Vice Pres., Mrs. Ruth C. McMyler; Cor. Sec'y, Mrs. M. Marie Gieseman; Rec. Sec'y, Miss Louise Siebke; Librarian, Mr. Josef Faerber; Purchasing Book Agent, Miss Emma Hobein.

Surya Lodge—Pres., Mr. William E. Roberts; Sec'y, Mrs. Miriam M. Roberts; Treas., Mr. Olcott N. Collar.

Vipunen Lodge—Pres., Mrs. Alina Helander; Vice Pres., Mrs. Ada Knudsen; Cor. Sec'y, Mr. Arthur Tuuri; Rec. Sec'y, Mrs. Minnie Tuuri; Treas., Mrs. S. Kuusk; Librarian, Mr. Victor Helander.

Wheaton Lodge—Pres., Mrs. Miriam R. Pinkous; Vice Pres., Mrs. Clara H. Prescott; Sec'y-Treas., Mr. Walter E. Wittenberg; Librarian, Miss Florence Pinkous; Purchasing Book Agent, Miss Eula Spears.

Michigan Federation Meeting

The Michigan Theosophical Federation held its second quarterly meeting at Port Huron on Sunday, June 5.

Fifty-five members attended, and the meeting proved to be a delightful, informal one, an ideal type of meeting for the summer season. The convention was held at the Black River Country Club, the beautiful surroundings of which, of course, contributed to the success of the occasion.

A delicious five-course luncheon was served in the dining room of the clubhouse. Miss Laura Copeland, Port Huron Lodge, was the luncheon speaker and told about her work among crippled children, ten of whom were present at the luncheon. Dr. Wallace MacNaughton, president of Port Huron Lodge, hopes to form a Round Table with this group of children as its nucleus, as there are so many things that children so handicapped cannot do and this particular organization would seem to offer them a unique opportunity to become active in work which will also prove an inspiration to them.

While the dining room was being cleared for the convention proper, members wandered about the grounds and visited informally. Moving pictures were taken. Michigan Federation is accumulating quite a library of moving pictures of its gatherings. The convention convened for a short business session at 2:30 p. m., and was followed at 3:30 with a public symposium, "The Ancient Wisdom—A Key to Modern Problems." Dr. MacNaughton spoke on this subject from the viewpoint of a physician; Mrs. Golda Stretch from the viewpoint of family life; Mr. L. W. Eaton from the viewpoint of the helpfulness of the Ancient Wisdom in creating an understanding of the present economic and social crisis. Both of the latter two members are from Detroit.

DONNA SHERRY, Secretary.

Southwestern Federation Meeting

The Southwestern Federation held its spring meeting in Dallas, May 29 and 30. The Dallas, Fort Worth, Oklahoma City, Lawton and Tulsa lodges were represented by some sixty members, and a very successful meeting was had despite the attendance being affected by unusually bad weather.

The Federation was very happy to have as guests, Miss Pauline Trueblood of Akbar Lodge, Chicago, and Miss Mary Cooney of St. Louis Lodge. Splendid advance work on the part of Mrs. Madge R. Dailey, vice-president of the Federation, and the Dallas members, was evidenced by their procuring free, the lovely auditoriums of the new Gas Building and the Power and Light Building, for the convention sessions. Much thoughtful and efficient preparation for the hospitality of visiting members made the meetings delightful. The Dallas papers gave the convention favorable publicity.

The convention was called to order by Mr. J. D. Watson, president. Mrs. Amelia Pillet, president of Dallas Lodge, gave a few words of welcome to delegates. Reports of the past year's activities, together with plans for the coming season were given by each lodge in the Federation. Many new and interesting points were brought forth in this manner and the interchange of ideas proved very beneficial to the lodges and also served to create a friendly atmosphere among the members, thus strengthening the bond of fellowship.

The report of the National Lecture Survey Committee, presented by Miss Anita Henkel, Oklahoma City, was discussed and adopted subject to approval of the respective lodges.

Methods of increasing the use and sale of theosophical books were discussed and a survey of the book situation in the area covered

Notice of the Forty-Sixth CONVENTION

The Forty-sixth Annual Convention of the American Theosophical Society is hereby called to convene on Monday, August 15, 1932, at 9:30 o'clock a. m., at the Headquarters Building near Wheaton, Illinois, for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Society, every member is entitled to vote in all conventions either in person or by proxy.

IMPORTANT

Whether you intend to be present or not, please:

1. Sign the proxy on the form below, inserting therein the name of the person whom you appoint to act for you at said Convention.

2. Cut off the proxy and mail the same *immediately* to the Secretary at Wheaton, Illinois, with the word "Proxy" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you have chosen as proxy, of your action in so doing.

You are asked to comply with the above *immediately, whether you expect to be present or not.* This will in no way prevent you from voting in person if you are present at the Convention, and will *insure the necessary quorum.*

ETHA SNODGRASS, Secretary.

SIDNEY A. COOK, National President.



Round Table headquarters wishes to thank all T. S. lodge officers who have sent in reports of their lodge activities during Round Table Week. Also we express our grateful appreciation to those individual members who have become "Supporting Knights," thus adding their much needed assistance in the present effort to maintain the helpful work of the Order at this critical period.

Several courses in modern Knighthood are being prepared at Round Table headquarters for boys and girls of different ages, both with and without ceremonials. These embody more or less of the theosophical philosophy, thus making life clearly understandable, and establishing in youth, the object or goal of existence upon the world. These knighthood courses will also endeavor to assist its members in developing better control of the various conscious vehicles of human expression, both for themselves personally, and as a means of aiding those with whom they associate.

If sufficient support of Round Table work is forthcoming, an effective and far-reaching result will be attained, making the Order a

all be strengthened and made more powerful through the activities of this unique agency.

While the work of the Round Table is for the benefit of children, it is not in any sense a "childish" activity. It is a movement worthy of the attention and assistance of men and women of all ages. Those not so situated as to be able to take up active work with children, can give their support, if only to a slight degree. In fact our supporting memberships from adults are enabling the Order to carry on with some very effective youth work at this time, and furthermore, they provide a most encouraging roll of Knights, which strengthens the Order.

"I am celebrating my own birthday by becoming one of the Round Table's Supporting Knights," writes a T. S. member. Quite an original idea, and certainly a welcome one in the struggle to maintain and build up this department of urgently needed service for young people in a world greatly beset with difficulties and misunderstandings.

Mrs. Elsie Pearson, Leading Knight for Detroit, has accomplished splendid results in Round Table service. In addition to the lively activities of her own Table, which have attracted the attention and appreciation of the public, Mrs. Pearson has inspired others to gather groups of youthful members, who wish to form knightly bands.

Will You Order?

Everyone is agreed that by means of the drama we have an admirable method through which to present theosophical ideas. Shall



Book Reviews



All books reviewed in these columns may be secured through The Theosophical Press, Wheaton, Ill.

The Original Programme of the Theosophical Society and Preliminary Memorandum of the Esoteric Section. By H. P. Blavatsky. Theosophical Publishing House, Adyar, Madras, India. 1931. Price \$1.00.

There is always an extraordinary quality in everything written by Madame Blavatsky—an exuberance of life, a thrill of the Real, a revealing of Truth, hints of inspiring mysteries behind the veils she would lift if she but dared. Into such prosaic subjects as rules and their interpretation, she yet manages to infuse a spirit of high quest. One of the things in this book of special value to every member is the complete clarity with which is set forth by the Master the nature of the authority and the relative positions of H. P. B. and Col. Olcott. As Mr. Jinarajadasa remarks in his Introduction: "With H. P. B. alone, there would have been Theosophy; but without Henry Steel Olcott, there would have been no world-wide Theosophical Society." "She is *our direct agent*"—wrote the Master, in "the internal and psychic work"; and to the Colonel was given the external and administrative. Great tasks were set these two valiants. They were: "(1) to oppose selfishness of any kind, by insisting upon sincere, fraternal feelings among the members—at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain—moral or physical—and even, in daily life." "(2) to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism*—belief in the infallibility of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first as a great respect for the private views and creeds of every member was demanded, any Fellow hurting his feelings, or showing a reprehensible self-assertion, unasked such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged."

Equally interesting is the outline of the purpose of the E. S.—knowledge of SELF and control of the *Personal Self*.

Into the E. S. were, and are, welcomed those genuinely desirous of freedom for spiritual development; and the constant exertions of all such were intended to direct the union and harmony of the whole Society. And nothing describes better the nature of the support or the cause of Universal Brotherhood asked of the E. S. than this: "No man or woman is asked or supposed to do any more than his or

her best; but each is expected to work to the extent of their ability and powers."—J. R.

Two Stories, by H. P. Blavatsky. Theosophical Publishing House, Adyar, Madras. 1932. Price \$.75.

These two stories exhibit H. P. B. in her aspect of writer of marvelous and thrilling tales having in them always elements of occult and historical truth. These two stories are reprints, the first from *Lucifer*, June 1888, the second from *The Spiritual Scientist*, Boston, (U. S. A.), 1875. "Karmic Visions" is the story of the great warrior Clovis and of the passage of time and the changes in consciousness that take place in his "Soul-Ego." We are shown how, at that level, he comes to a realization of the horror and futility of war; how lust for power through battle is transmuted into a fiery and pledged desire for peace. Then in his latest incarnation when in his "Soul-Ego" he takes this pledge, he finds himself by virtue of his karmic past the bound victim, in that he is ruler of a country armed with every new murderous weapon ready for battle.

The second and very remarkable story, entitled "An Unsolved Mystery," is of Cagliostro in one of his strange appearances, this time as a M. de Lasa. It is a fine thriller. Appended is an interesting and hitherto unpublished letter from a Hungarian pupil of the Master M., affirming the truth of the sources of the story. Another thing of interest, pointed out in the foreword, is that in writing her stories H. P. B. received help from the Master known as Hilarion.—J. R.

The Evolution of Man, by J. Emile Marcourt, M. A. (Paris) L. L. B. and Iwan A. Hawliczek, B. Sc. Published by the Theosophical Society in England. 1931. Price \$1.

In this useful little book the authors give a careful and instructive survey of the growth of mankind covering the long period from the time of his appearance on this earth in far off days to the present time. At first his physical body was as an ethereal shadow, but slowly it densified into the conditions prevailing today. They emphasize that their study is really an examination of the growth of consciousness and point out how "life has two modes, an inward-turned, when it is to us in a state of pure 'being' and an outward-turned, when it is to us in the condition of 'existence.' It is to the latter condition that the word consciousness appropriately belongs. It further implies that consciousness appears at the meeting point of life and form. . . ." The succeeding chapters most interestingly describe how experience in the various races and sub-races has given distinctive additions to the conscious realization of individuality. The au-

thors also review how this consciousness is affected by environment as it passes along the stream of sequences from mineral to human, and then in the different human stages, and closing on the idea that at present the fifth Race is synthetic in its approach to knowledge. That is, that it is desirous of comprehending past, present and future in a single unit of time. Very truly, as is remarked, knowledge which is at first in the possession of the advanced few becomes the experience of the many—"the esotericism of the past gives place to the science of the present, and the ancient Secret Doctrine becomes modern objective knowledge."—J. R.

Reminiscences of Colonel H. S. Olcott, by Various Writers. Compiled by Hridaya Narain Agarwal. Theosophical Publishing House, Adyar, Madras, India. 1932. Price \$1.00.

Reading through the pages of this book one is presented afresh with the picture of a character steadfastly faithful and devoted, and possessed of tireless energy and power to accomplish. Those who knew him unanimously record Col. Olcott's marvelous capacity for sacrificing personal comfort and benefit for the good of the cause he had embraced. The Master notes these precious qualities and commends him for them. H. P. B. wrote of him, "... where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing and undismayed, supported by that one thought and conviction that he was doing his duty." We are apt to forget how greatly Col. Olcott influenced affairs outside the Society by bringing healing and peace among the antagonistic sects and religions of the world—a great and imperative task at that time, the results of which are enjoyed today in the growing amity between them. There is much inspiration in these accounts of our first President's life and devotion. American members especially will want to have this tribute to a remarkable and noble compatriot who has made history in various parts of the world. A series of photographs adds to the value of the book.—J. R.

Child Feeding. By Benjamin Gayelord Hauser. Published by Tempo Books, Inc., New York. Price \$2.50.

Within the compass of this book is given sound, reasonable and inspiring reasons for doing everything possible to bring forth and raise the perfect child. To this end the mother is asked to dedicate her energies during the pre-natal period as well as to wise and correct feeding after birth. Your baby, says the author, "has no words in his vocabulary to express his views, but his instincts are accurate." And again: "Long before you learn of it, that little bit of humanity—your baby—becomes aware of any physical frailty he may possess; of any deficiency in the elements he must have in order to grow, mentally and physically, into the superior man or woman nature intended. This inherent yearning for perfection is a baby's first consciousness. All his activity is concentrated on bone-building, cell-structure, and the composition of nerves,

muscles, ligaments and vital organs. Because this is so vitally important to him he is born with a super-intelligence about it. We take for granted he is not thinking, but he knows instinctively that he must grow before his conscious mind is of any use to him. He is in your power until he can eat, talk and walk. Yet you cannot direct the details of the building of his physical structure. A baby does this tremendous task alone. What kind of job he makes of it depends on what elements he received from his mother before his birth, and the quality of the food she gives him after he is born. The mother is the provider." These important statements are then amplified in practical instructions and details as to correct feeding right through to adolescence. Such a program conscientiously carried out would indeed go far towards producing the new race of which we all dream. The appeal to do it is to the mother—she being the nation-builder.—J. R.

Health Day. (Gesundheitstag) By Benjamin Gayelord Hauser. Published by Tempo Books, Inc. New York. Price \$1.00.

"The one-day-a-week Health Holiday"—is the descriptive sub-title of this book. Here we are warned against over-strain, or "workitis," and warmly urged to take more relaxation in order to be able to sustain more easily the exhausting rush of modern life. In order to rid ourselves of "that tired feeling" a Health Day Holiday is advised. Food, sunshine and air, the author insists, are the "mighty forces that keep us youthful and healthy." If you are a busy executive, an old-fashioned unrelaxing mother, a laboring man, a hustling club-woman, a stage or movie star, a sweet young thing, an athlete or minister, too thin or too fat (and therefore ugly) once a week follow a Health Day Menu. The menus, mostly fruit juices and salads, are given at the end of the book.—J. R.

Young Theosophists' League

The annual election was held and R. Edward Rice was reelected President, while Robert Jordan was elected Vice-President; Miss Jeanne Grimes, Recording Sec'y; Miss Agnes Burkhart, Treas.; Miss Helen-Clare Myers, Corresponding Sec'y.

Elementary Theosophy will be the subject studied next year under the guidance of Mr. Raja Watson.

On June 28th a party was held for all friends and members of the League. A delightful time was had by all. The program consisted of musical and dramatic offerings by the members themselves. Many of the parents of the members were present and seemed quite pleased with the progress that has evolved since Parents' Night. Refreshments were served under the direction of Miss Agnes Burkhart.

The first birthday of the Young Theosophists' League is on August 17, 1932. The League was organized last year at the T. S. convention held at the Hotel Sherman, Chicago, Illinois.

R. EDWARD RICE, President.

Higher Memberships

Not much has recently appeared in these columns relative to finances. We recognize the difficulties that many members are encountering but this fact makes it all the more important and essential that those who can should aid the Society's work through the medium of the Higher Memberships. Mr. Rogers in his column has referred to the value of these memberships in making possible the carrying on of the Society's activities. It is a tremendous service that a member can do now with a few dollars beyond the ordinary membership provided through the Contributing, Supporting or Sustaining Memberships, payable, if desired, in quarterly installments. A few dollars today are so much more precious because of the greater need, and it is absolutely true that he who contributes when contributions are scarce, contributes twice.

Contributing Membership—Annually.....	\$ 10.00
Quarterly.....	2.50
Supporting Membership—Annually.....	25.00
Quarterly.....	6.25
Sustaining Membership—Annually.....	100.00
Quarterly.....	25.00

Theosophy in Amarillo

We extend whole-hearted congratulations to one of our members, Mrs. Lillian D. Maxey in Amarillo, Texas, for her courage and initiative in undertaking a lecture engagement for Mr. Fritz Kunz. Although she is the only Theosophist in Amarillo, she was able to secure a small assembly room in one of the hotels and, with excellent free publicity in addition to a small advertisement, to attract over a hundred people. So enthusiastic were they that they invited Mr. Kunz to remain for a second lecture the following night when the hall would not hold all who wished to attend.

Such are the achievements of those who cannot be daunted but who adventure with courage in their eagerness to share the inspiration of the Ancient Wisdom. Both to Mrs. Maxey and Mr. Kunz we give our cordial appreciation.

With Mrs. Maxey in charge of an enthusiastic study group no doubt Theosophy will make its way in Amarillo and we may look forward later to the establishment of a steady, shining center.

Mrs. Mary J. Cornforth, a member of Genesee Lodge since 1923, passed on June 2. The president of the lodge, Mr. Hugo Duke, conducted a theosophical funeral service for her in the Friendly Home where she had been living. About 100 persons attended.

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A Correction

Mr. C. V. Hickling, secretary of Colorado Lodge, Denver, writes us to state that the notice appearing in the April issue of the MESSENGER, "The Passing of Mrs. Liela A. Clough," was written by Mrs. Ida C. Old, and not by himself as it appears.

Higher Memberships

1932-1933

Previously Reported	\$542.85
May Receipts	234.25
	<hr/> \$777.10

Higher Memberships

1931-1932

Previously Reported.....	\$3,946.70
May Receipts	193.50
	<hr/> \$4,140.20

Building Fund—May 16 to June 15

Paul A. O'Neal, Miss Jessie Steele, Dr. Nina E. Pickett, E. F. Dann, Miss Fannie A. Moore, H. J. Fourres, Miss Catherine M. Reid—Total \$32.50.

Lightbringer Fund—May 16 to June 15

Buffalo Lodge, Muscatine Lodge—Total \$6.00.

Tree Fund—May 16 to June 15

W. E. Wittenberg—\$1.00.

Publicity Fund—to June 15

Mrs. Mary S. Coleman—\$1.00.

Wheaton Institute Fund—

May 24 to June 15

Gustavus Anger, Charles D. Talbott, H. A. Kein, A. S. Fleet, George S. Woodward, Mrs. Mary Consedine, John H. Mason, Mrs. Jennie Wilson, Miss Esther Anne Gable, Miss Anna Brinker, Peter E. Koopman, Mrs. Felicia Stewart, Francis J. Krause, Mrs. Bessie Burks, Miss Annie C. McQueen, Alfred Gabrielsen, Mrs. Lotta H. Prehn, Mrs. Minna Gehner, Butte Lodge, Mrs. Belle Taylor-Reynolds, Mrs. Emilie B. Lockwood, Miss Elenora L. Olsen, Miss Lucia McBride—Total \$188.24.

Marriage

Miss Maude Parry to Mr. Herman W. Lusche, Jr., of Surya Lodge (Chicago), June 15, 1932.

Deaths

Mrs. Mary Cornforth, Genesee Lodge (Rochester), June 2, 1932.

Mrs. Ella T. Parks, National (Kendallville, Ind.), June 14, 1932.

Mrs. Catherine R. Munro, Hermes Lodge (Philadelphia), June 19, 1932.

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